

ONE OF the foure Sermons

PREACHED
BEFORE THE KINGS
Maieslie, at Hampton Court
in September last.

THIS
Concerning the Antiquitie and Superio-
ritie of Bishops. Sept. 21. 1606.

BY
The Reuerend Father in God *William Barlow*
Lord Bishop of Rochester.



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1606.



To the Kings most Sa-
cred MAIESTIE.



*T*was your MA-
IESTIES expresse
Commaundement,
(most dread So-
veraigne) that
this SERMON
should be printed:

your HIGHNES intention therein ve-
ry honorable, that neither by misre-
port it might bee traduced, nor through
obliuion perish in the ayre wher it was
uttered: but that they which heard it,
might record it; they which heard it not,
might read it; & that it might be satis-

A *fied.*

The Epistle Dedicatory.

*fied. This royal purpose of your Maie-
stie, either preiudice to the question, or
malignitie to the person, will, I feare
pervert: for more largely and soundly
hath this theme bin hādled, & yet the
labor lost in fore-stalled cōceits: & by
me more popularly applauded, & more
profoundly learned, then my selfe; and
therefore smal hope that I shal persuade.
But be the euent as it haps, I haue, in
the meane time, discharged both my
conscience in discussing the point sin-
cerely, & I trust, vnoffensiuely; &
withall, my dutie to your Maiestie,
whose vnworthy seruant I am, and for
your Highnes many gracious fauours
most deeply obliged: in which acknow-
ledgement I will liue & die, and, which
is the whole requital I can make, hear-
tely pray for your Maiesties long life,*

and

The Epistle Dedicatorie.

*and prosperous reigne, that you may be
(which I am sure, your maiesty desires)
a King of Peace, as in Iuda & Isra-
el, your temporall state; so in Mount
Siō also, in the state & among the per-
sons Ecclesiastique; effecting in vs all,
both of Kyke and Church, vnitie
in doctrine, vnanimitie in affection, v-
niformitie in obedience to your Maie-
sties Supremacie, whether in matters,
either absolutely neccessary as inioy-
ned by God, or in themselves indiffe-
rent, but authoritatiuely necessarie,
as Comanded by your selfe; in which
desire, rather then hope, I end and rest*

Your MAIESTIES poore
Chaplein, most deuoutely
bound

VV. R OFFENS.



TO THE MINISTERS
of SCOTLAND, my Fellow
Dispensers of Gods misteries.

BRETHREN (for as I
esteem you, so wil I stile
you, iudge you of vs. as
you pleale) some of your
sort, being at this Sermon
when it was preached,
were desirous that it might be *printed*. The
end of their request themselues best know.
If to *traduce* it in their *Preachings* (as many
of your *Ministers* serue other *Bookes* of
mine, not sparing *my self*, as I am credibly in-
formed) they shall do as many *use*, but not
as they ought. *Charities* precept is to *speake well*
of all; yea, even *Ciuilties* rule, not to *backebite*
the *absent*. If to *read* it for their further *satis-*
faction, as not accustomed to the accent of

To the Ministers of Scotland

our *Pronuntiation* (for so it was said) it hath pleased his *Maiestie* I should yeelde to their request: although their *Notes* they tooke, with some *personal conference* easie for them, to attaine, might without this noyse haue effected that. If to *answere* it (for that also was giuen out) let it bee with *modestie* and *learning*, nothing shall bee more welcome. (and yet we may say therein as the Emperor of the Coblers Crow, *Satis istarum anium habemus domi*). Indeed, this purpose for *answere* I rather suspect, because I vnderstood of a *Challenge* offered in an *Admonition Epistolar* to your late *Parliament*, directly confronting the maine *subject* of this *Sermō*, namely, that the *Calling Episcopall* hath neither *Gods-word*, *ancient Canon*, nor *learned Father* to abett it.

To say this, not to prooue it, is but *Hercules tragicall club* in the Poet, massy in shew, but of cloth & straw, an *affrighting vanity*; to avert it, & not to be able to maintaine it, were but *Ignorances brood* in *Nazian*: breaking the shel and cackling afore it be full hatcht, a *precipitate boldnesse*: to auouch it and make it good, were a labour worthy your trauaile, and

Εριθύμνηα,
είδαρον.

Θρασδσαμα-
θιας ε'κγορον
Ναζ & Thu-
cyd.

To the Ministers of Scotland

of vs much desired. And yet neither this your Challenge, nor the Maintenañce thereof, whē it comes, might any way concerne vs, it being a combate within your owne lists: sauing that the Challengers, not enduring *ἰδιοκτισμός* Bishops within their owne Church, could not refraine, but contra y to S Peters charge, in the very same letter make themselves

1. Pet. 4. 1

ἄλλοτρίων ἐπισκόπων Bishops and Censurers of other Prouinces, by intituling the Church-gouernors among vs, P A P I S T I C A L L English Bishops. A slanderous Epithete (pardon mee brethren, and yet S. Hierom saith), that hee which is suspected, much more accused of Heresie, may without pardon asking break the bonds of patience) a slander, I say vntrue and vnchristian. For first, euery opinion or Ceremonie which in the Cockpit of Elderlings is concluded to be P O P E R I E, is not so. Secondly the world can witnes that English Bishops haue for Religion done that, which neuer any Clerolaicall Consistorien, or Bench Prishyterian, either Southern or Northern Iust, hath, or can performe, viz. written learnedly and laboriously, d spued soundly,

ly,

To the Ministers of Scotland.

ly suffered manfully, and died constant'y in defiance of *PAPISTRIE*, readily inclining both their heads to blockes, and their bodies to stakes, rather then by *DECLINATIONS* from their lawfull Princes tribunal, appealing to any Synodicall Conuention whatsoeuer. This, doubtles, is *PAPISTICAL*, the other *APOSTOLICAL*: for S. Paul appealed to *Cesar* his iudgement seat, as the supreme; whereas *PAPISTS* & *PURITANS* will haue the King, but an *HONORABLE MEMBER*, not a chief *Gouernor* in the churches of his own *Dominions*. But to return if an *Answer* hereunto, be the *Babe* we must attend, (and of it I oft heare) not *Iuno Lucina*, but *Charitas & Veritas* *terre opes*. Let loue of truth coëct it, truth of iudgement breed it; variety of reading frame it; modestie of stile deliuer it; ornaments of learning cloath and adorne it, and we will embrace it: not doubting then, but like a modest & true borne childe, it will speake in the language, and with reuerence of *Antiquitie*. In the meane time, God grant both you and vs *Obedience* and *Humility*, that, to our Soueraigne;

To the Ministers of Scotland.

raigne; this, within our owne hearts: so shall
we neither vnder-vallue him, nor ouer-weene
our selues. Farewell in Christ.

Your louing friend, and fellowe
Minister in the Gospell

W. ROFFENS.

*Observa os Regis, & precepta iura-
ments Dei. Eccles. 8.2.*

Escapes made in the Printing.

Onely one or 2. of substance: the rest, which are but in
points or accents, the courteous Reader may please to
amend in the body of the Sermon

Pag. 16. lin. 1. for *P/a* 18. read *Vers* 18.

Pag. 19. lin. 9. for *No meane Presbyteriall. The professors of Boem,*
wish &c. read *No meane Presbyterian, the Professor of Boem wish-*
eth &c.

Pag. 20. lin. 2. (that *his authoritie*) read that is, *his authoritie,*

Pag. 21. lin. 17. of *that gife*, read of *that gesse.*



Actes 20. 28.

Take heed to your selves, and to the whole flocke (In quo Spiritus Sanctus vos posuit Episcopos) in which the holy ghost hath placed you Bishops, to feed the Church of God, which he hath purchased with his own blood.

2

THe Conuenting of Bishoppes and the inferior Clergie into Synods, whether *Oecumenicall*, for whole Christendome, or *Nationall* for one Region, detiques the antiquitie from this booke of the Acts. The *General Councels* from the fifteenth Chapter, the *Nationall* and *Prouinciall* from this 20. And howsoever *Greg. Nazian:* seemes to decline all *Councels*, concluding of them as *Saint Paul* of the *Corinthian Assemblies*, that they meete together *ἐκείναις τὸ κρείττον· ἀλλ' οὐκ ἐπὶ τὸ ὑπέρ*, bringing with them more losse then gaine to the truth; yet the Church hath by experience found, that as they haue *Auſten*, *Vsum saluberrimum*, beeing grounded vpon a practise Apostolicall, so haue they, saith *Saint Austen*, *Vsum saluberrimum*, they are of a Physicall nature, as necessary for the body of Christ, which is his Church, as Physicke is for the naturall body of man: the same two endes beeing of them

Naz. ep. 42. ad
Procop.
1. Cor. 11. 17.

August.

B

both

Coherence of the text.

2. Tim. 2. 17.

2 Tim. 4. 3.

1. Cor. 15. 32.

both, either to prevent or cure. If any Heresie in doctrine, or enormitie in manners, like a fretting Gangrene, haue already eaten into the Church, (whereof Saint Paul complaines to *Timothie*) then is it *Synodus συνδυατική*, the Clergie meetes to cure the maladie, either by incision or infusion, if a feare of a future disease, whereof those superfluous *itching humors*, 2. Tim. 4. 3. doe occasion the coniecture, then is it *Synodus προφυλακτική*, the Assembly meetes to prevent the milchiefe. That this Synode here in this Chapter met to both these purposes, is the opinion of some Diuines, Saint Paul the President of the Conuocation, calling together the Clergie of *Ephesus*, verse 17, first concerning those beasts of *Ephesus*, whereof himselfe speaketh in the Epistle to the Corinthians (their whelpes are multiplied with vs in England) which made a iest of the soules immortallitie, and the bodies resurrection; and so he conuented them *ad Medelā*, by cutting off that *Strumam* to stay the infection. Secondly, because in the next verse to my Text, he foresawe daungers, both forraigne and domestique, both *Lupos ingredientes* Vers. 29. Wolves entring, and deuouring the flocke; and *Canes oblatrantes*, euen the very dogs of the flocke misleading and seducing them, he therefore assembled them *ad Cautelam* to make them wary. And this last is the most apparant subiect of this whole Sermon *ad clerum*, and thereunto the most emphaticall and inforcing motiue, this *ergo*, this *illative* for Attention, *Take heede therefore &c.* Which some, not vnfitly, doe call Saint Paul his trumpet, not that

whereof

The text diuided.

whereof he speaketh in the *1. Cor. 14. 8.* which sendeth out *αδύλον φωνήν* a dull and vncertaine sound: but like the trumpet of Sinai, wherein there is both *Clangor* and *Horror*, the shrilnesse thereof able to awake the most slumbring spirit, and the horror to amate, to affright the sturdiest heart. Whereupon some of the Fathers doubt whither they may call it *Tubam* or *Tonitru*, a trumpets blast, or a thunder clap, so vehemently it ratleth out this *Episcopall*, this *Pastorall* cauteil: First intrinsecally, *Take heed to your selues*, for as a City mounted on a hill cannot be hid, but is subiect to many a flaw, so *Qui sibi nequam cui bonus?* He that cannot rule himselfe, is vnfit to rule the Church; and if the salt it selfe be vnfauey, wherewith then can it season other things? Secondly, extrinsecally, *Take heed to the (Flock)* for Christianity extendeth both her charitie and industrie to the good of others; yea, to the (*whole Flocke*) as *Ezekiel* doth particularize it, to strengthen the weake, to heale the infected, to splint the spreined, to reduce the wandring, to seeke the lost, to cherish the strong: this is the *Clangor* of the Trumpet. *Sed sonitus buccinae adhuc crescit in mains & prolixius tenditur*, saith *Moses* of that Trumpet, *Exod. 19. 19.* And still Saint *Paul* raileth his blast by a three-fold inforcement.

First, expressing the burthen of the office it selfe, *Posui vos ad (Pascendum)* ye are set to Feede, for God loues no loiterers, either in the market vn hired, or in the vineyard inclosed, but *Mat. 20. 8.* *Call the laborers and pay them.*

Secondly, the author of the office, *Spiritus Sanctus*,

1. Cor. 14. 8.

Exod. 16.

Mat 5. 14

1. Tim. 3. 5.

I hilip 2. 4.

Ezech. 31. 39.

Exod. 19. 19.

The text divided.

for no man, saith *Paul*, taketh this honor vnto himselfe
but hee that is called of *God*, who imposeth the office,
and will exact the accompt.

Thirdly, the *qualitie* of the flocke which is to be
fed, euen that which Saint *Peter* calleth *populum ac-*
quisitionis, a precious people, purchased with a price
of greater value then a Kings ranfome, as it is heere,
with blood, with *Gods* blood, with *Gods owne*
blood; (*which hee hath purchased with his owne blood*)
this is the horror of the Trumpet. Now then, let him
that hath an eare, heare what the spirit speaketh vnto
the Churches, saith Saint *Iohn*; or rather foundeth
out to Churchmen: for there is no Clergie man, vn-
lesse he hath, as the Prophet speaketh, caroused the
cup of slumber ad fundum, euen to the very dregges,
but the voyce of this Trumpet will bee vnto him, as
Samuels message, making both his two eares to tin-
gle, and his heart strings to tremble. Euery blast of
this Trumpet, and part of this Text thus dismem-
bred, to expresse to the full, I should want both wind
and time. I purpose therefore to take Saint *Peters*
course in his Sermon, *Acts* 2. who, though he tooke
a long text, euen foure verses of the sixteene Psalmes,
yet principally insisted vpon one verse, which hit the
point whereof they most doubted: so, to select out
of this long Text a few wordes, which are drawne
into question against the calling *Episcopall*; for it
hath beene a long time buzzed into the eares of ma-
ny, that the function of Bishops is but an humane In-
uention.

The wordes therefore are these (*In quo spiritus san-*

ctus

1. Cor. 3. 4.

1. Pet. 1. 2.

Apoc. 2. 7.

Isay. 51. 17.

1. Sam. 3. 9.

Act. 2.

The text explained.

Etus vos posuit episcopos. in which the holy ghost hath placed you Bishops.) The discussing whereof, shall be like the trial of an Ephraimite, by Shiboleth and Sibolet, to see whether it lisp for the Presbyterie, or speak fully for the Prelacy. The first is coniecturall, because whom verse 17. hee calleth Presbyters; them in this verse he intituleth Bishops, their names not distinct, their offices therefore are not different: that is *their* conclusion. The second, I thinke, is direct, these words describing fully euery part of the outward function of Bishops. First, their preeminent superiortie in the word (*Episcopos*) for as there are *gubernantes* seers Philip: 3. 17. which expresseth the duty of each Pastour ouer his flock, so are there 1. Pe. 5. 2. *ἐπισκοπῶντες* (*ἐπισκοπῶντες*) such as must visit & ouerlook both the Flocke and the Saers. 2. in the word (*posuit*) both their Cathedrall Seate, this word onely distinguishing a Bishop from an Apostle (setting aside their extraordinary indowments, and immediate calling) the Apostles function beeing an unlimited Circuit, *Ite in vniuersum orbem* Mat. 28. 19. the Bishops a fixed or positive residence in one city: as also (*posuit*) not a change of regencie like the Leuiticall seruice, a weekly, monethly, or annuall course, but (*posuit*) settled in their persons during life. Thirdly, their Diocesan Iurisdiction (*In quo vniuerso*) for a Parochian assemblie, a petty parish, came not within S. Pauls cognisance for a Bishop. Fourthly, the author of these all (*spiritus sanctus*) this calling beeing no humane inuention: for euery plant which my heavenly Father hath not planted shall bee rooted out. Fifthly, the manner thereof, that is also in the

Judg. 12. 6.

P. Philip. 3. 17

Mat. 28. 19.

Mat. 15. 13.

The text diuided.

word (*posuit*) First *posuit actu*, he acted it by the hands of the Apostles, and so the *Episcopall function* is *ἐπισκοπικὴ* & *πρεσβυτερικὴ* an ordināce Apostolical Secōdly, *posuit iure*, he hath enacted it for succeeding posteritie, and so it is *θεοῦ πνευματικὴ*, a Canon or cōstitutiō of the whole *Trinity*. These are the partes, many in number, easy for prooffe, and yet hard in the taske, onely in this respect, because of whatsoeuer shalbe vttered by me in this discourse, that of Solomon is verified, *Non valet quisquam dicere, ecce hoc recens est* : so many treatises there haue bene compiled, conferences had, bookes stuffed with prooffes in this argument, to which nothing can bee added and lesse hath bene answered. (for an answer worse then silence, is lesse then nothing) Notwithstanding, though *Quintiliā* & *Seneca* do both of them repute it to be *tardi ingenii*, to set a mans wit working no further then his reading, I had rather in such a case, which stands vpo authority, *Sapere ex cōmentario* & to be wise by other mens labors, then *sapere prae commentario*, as some in this very point do, who, like vnto him *Ezec. 28 3.* taking themselves to be wiser then *Daniel*, (for he grounded his wisdom vpon books reading) prefer their owne fancie before al antiquity. My humble request vnto you is, it might please you to cast off all preiudice either to the question in hand, or the party that handles it, and before I enter it, to ioyne with mee in humble and hearty praiers vnto almighty God, that what shal be vttered by me his vnworthy minister may turne to his glory and to your instruction in Christ Iesu. In which praier &c.

Eccle 1.10.

Ezech. 18.
Dan. 9. 2.

The praier.

The

Superioritie of Bishops.

The first thing I am to handle is the *prioritie and superioritie* of Bishops ouer their cleargie in this word (*Episcopos*)

IT is Saint Pauls rule, that all things be done *decently* and *in order*, for where there is no order there can bee no *decency*: the best means for *order*, is, when S. Pauls *ἐν τῇ ἐξουσίᾳ* *commandement with authoritie*, is followed with S. Peters *ὑποτάγη* *a subordinate obedience*. No place doth *order* become better then the *Church of Christ*, which himsele in the Canticles calleth *Acie mordinatam*, an armie well marshalled, wherein euery company hath a Captaine, & both Captaines and companies are vnder one General. For *ἰσότης ἐστὶν ἀρχῶν* *equalitie in government is the entertainer of confusion* saith the Philosopher, & that is no fit guest for the *Churches of the saints* saith the Apostle. Wherefore, as the great shepheard of Israel professed of himself that he led his people, & gouerned his flock with *two staves*, which, Zachary the eleuenth, he called the one *bandes*, and the other *beautie*: so the great clauiger of heauen which hath *the key of Dauid* that *shuttesth and no man openeth, openeth and no man shutteth*, for his *Church government* hath left two *keyes* in the 16. of Matth. the one *clauem scientia* *the key of knowledge*, the preaching of the gospell, which as the more essentiall part are the *bandes* of our function: *for that necessitie is laid vpon vs*, and wovnto vs, saith Saint Paul, *if we preach not the Gospell*, if wee turne not that *key*. The other of *power and iurisdiction*, which by distinguishing of functions, causeth as Saint Paul describes it 1. Cor. 12. a singular *decency*

1. Cor. 14. 40.

Tit. 2. 15.

1. Pet. 2. 13.

Cant. 6. 36.

Arist. polit.

1. Cor. 14. 33.

Zach. ii. 7.

A poc. 37.

Mat. 16. 19.

Luc. ii. 52.

Cor. 12. 14.

Imparity of functions and persons,

in the Church of Christ: the one imposeth a duty, & *hac oportet facere*; there is *Zach.* his first staffe. (*Bander*) the other maketh for the comelines of the regiment, & *hac deest fieri*; there is *Zach.* his second staffe (*Beauti.*) And as the *Father* and the *Sonne*, so the *holy Ghost* also would make it knowne, that as in his *deus*, *Ephes.* 4. the gifts which he hath conferred vpon *Churchmen*, there is an *imparitie*; and some better then other *couet after the best gifts* 1. *Cor.* 12. so in this (*posuit*) the functions and offices of the Church, hee hath appointed an *inequalitie*, and some to be higher then others, not onely that there be *κωβαρα* 1. *Cor.* 12. 28. some to *gouerne*, some to *obay*, but that among the *gouernours* there should be a *disparitie* of honour in the 1. *Tim.* 5. some to be aduanced with *double honour* in respect of others. This is the *project* of the whole *Tritie* for *Church gouernement*, and their *practise* was semblable. For *God* himselte in the *elde Testament* in the *paritie* of *priesthood* alloteth an *imparitie* of *gouernement*, one *Leuit* aboue another, *Priestes* aboue them, and the *high-priest* chiefe of them all: So *Christ*, while he liued on earth, of 84. whom hee appointed for the *generall seruice*, which *Saint Luke Act.* 6. 4. calleth *διακονια* *λογου* the *ministration of the word*, he selected 12. to be the *principall* and *superior* to the other, which appeareth manifestly, *Act.* 1. For as an *Apostles room* became void, one of the 72. was chosen into his place: yea euen of those 12. there were, as *S. Paule* intitles them, *Summi Apostoli* the *chiefe Apostles*; by good coniecture those 3. *Peter*, *Iames*, and *Iohn*, whom in the 2. to the

The whole Trinity allotted an Imparity.

Gal. he calleth *Columnas, Pillers*. For those 3. alone did our Saviour make partakers of his transfiguration on the mount, *Mat. 17.* and of his agony in *Gethsemany, Mat. 26.* Which *Selection* did not so much expresse his love to them more then the rest, as, which *Nazian.* well observeth, argue their *apostolicall prerogative & preheminance* above the rest. An evident argument (or probable at the least) *Epip.* maketh thereof, in that our Saviour dignified them and not the rest *αποστολικήν διακονίαν* with *names & styles of Honour*, calling *Simon, Peter, & James* and *Iohn, Boanerges*, the *sonnes of thunder*. So the holy ghost, after Christs ascention, first *Symbolically* *1. Cor. 12.* distinguisheth persons ecclesiastical, placing some as the *head*, others as the *eyes*, others as the *feete*, all together, like members of the body, with *equal concord*, but *unequal dignitie*, conspiring together for the safety of the whole. Secondly, *directly*, in the word *καὶ οὗτοι 1. Tim. 3. 12.* which the *Genua* hath not well translated, *They which have ministered well*. For the words are *οἱ καὶ οὗτοι διακονήσαντες*. Those which have discharged the office of a Deacon well, prepare vnto themselves, *καὶ οὗτοι ναὶ* a *fire step* to ascend to a *higher degree*, as first to be *Presbyter*, and then *Bishop*. Which taketh away that distinction of *Priority in order*, not of *degree*; as if the calling *Episcopos* were a *Numeral*, not a *Mannerall* direction, a *Priority in order*, and not a *Superiority in degree*. For the word properly signifieth a *staire or step*, as *Act. 21. 35* Pau'e stode *ἐπὶ τῷ καθέδρῳ*, vpon the *staires*. Which interpretation of mine, both *Councils* and *Fathers* do confirme: *Concilium African.* calleth the

Gal. 2.

Mat. 17. 1.

Mat. 26. 37.
Naz. an.

Epiphan.

Mat. 3. 16. 17.

1. Cor. 12. 12.

1. Tim. 3. 12.

Act. 21. 35.

Con. African.

Imparity of functions and degrees.

Sardic.

Chal.

Nazi, vit. Ath.

vit. Basil.

Hier. ad Nepot.

Idem in epit.
Nep.

Aët. 6. 6.

Ibid. 14. 23.

Ibid. 14. 27.
1. Cor. 16. 9.

three functions ecclesiasticall, of *Bishops, Priests, and Deacons*, *ἱεὶς βαθμὴς* the three degrees of the Church. *Conc. Sardicen.* No man may be called to be a *Bishop*, which hath not risen by every *καθὰν, ἀδελφὸν ἐπισκοπatus.* *Conc. Calcedō.* To reduce a *Bishop*, *ἰς ἐπισκοπὴν καθὰν* backe to the degree of a *Priest* is sacrilege. So *Nazian.* speaking of *Athanasius* saith, that he had *ἀπὸ τοῦ ἱεροῦ καὶ τῶν βαθμῶν ἐξουσίας*, as much *preheminance & honor* for his virtue as by his dignity, & degrees. Of *Saint Basil* also he saith, that he rose to his *Bishoprik*, *ἰδίᾳ καὶ ἐκ τῆς ἐκκλησίας κατὰ τὴν τάξιν* by the order and law, of the *spirituall Ascent*: which metaphor *Saint Hierom* himse'fe vseth to *Nepotian*, if thou desire the office of a *Bishop*, *gaudeo de ascensu*, I reioyce at thy *Climing*: and of the same *Nepotian*, *sit Clericus, & per solitos gradus Presbyter.* In the infancy of the Church, these degrees were not distinct, for they were not extant. The first that were made were *Deacons*, *Act. 6.* *Presbyters* there were none solemnly ordeined (that we read of) till *Act. 14. 23.* The highest degree which was the *function Episcopall*, the *Apostles* reserued vnto themselues a long time, and that for 3. maine reasons.

First, there was *no Church established*, and but a few at the first conuerted, wherefore all their whole labor they bent in turning the first key, to open that *dore of faith Act. 14. 27.* namely the conversion of the Gentiles, which the *Apostle* 1. Cor. 16. calleth a *great dore & effectual*. & al the help they could make either by *Prophets, Euangelists, Coadiutors, Pastors, Doctors, Planters, Waterers*, or whatsoeuer was little e-

nough

The Apostles reserved the Episcopal authority.

enough for *that* worke.

Secondly after the conversion of many people, euen in settled Churches; they halted not to place a Bishop, for *as* *say* *μὴν* *ἀπὸ* *τῆς* *ἐκκλησίας* No great thing is suddenly brought to passe, saith Nazian, and a Presbyter fit to make a Bishop, is hardly found, saide a Carthaginian Bishop in an open Synod: *Nā ad hac idoneus quis* saith Saint Paule, (though our Church here, for a long time doubled the *echo* with a *quisquis*) The rule therefore of the Apostle being vnto Timothie, that in no case he should take him that was *Neophytus*, a new conuert and make him a Bishop, of them the Church was at that time full; euen for that cause also they abstained.

Thirdly, few being found fit for that high calling, the Apostles left some Churches to be gouerned by Presbyters, (reseruing stil the highest command to them selues) but when they founde that humour whereof Saint Iames speake th that *euery man would bee a maister*. (like Plinie his *Amphisbana*, a Serpent which hath a head at each end of her body, both struing which should be the *maister-head*, in the mean time toiles the body most miserably, & in the end rêts & tears it self most lothfoly) finding I say those 2. effects which vse to follow Varsity & Plurality, viz. *dissention & confusion*, it was generally decreed, as Hierom confesseth, *Vt vnus ceteris superponeretur*, that one should be placed about the rest to gouerne both Presbyters and Flocke, and that the whole care of the Church, *ad vnū pertineret* should belong to one, & he should be stiled by the name of Bishop: particularly, ouer this Clergy here assembled, Timothie, who is subscribed in

Nazian.
Putehus.
2. Cor. 2. 16.

1. Tim. 3. 6.

Iam. 3. 1.
1. lin. nat. hist.

Hierom in Tit.
cap. 1. & epist.
ad Euagr.

The Apostles ordained Bishops.

the end of that second *Epistle*, τὸς ἑαυτοῦ ἀγαπῶντας ἀπο-
 τεςταμένους καὶ χειροτονίας *The first Bishop of the Church*
of Ephesus by impositiō of hands ordained: & so was Titus
also stiled Bishop of Creta, as in the subscription of that
epistle appeareth. Yea but these were *S. Pauls Bishop*
 (say some) and betweene them and ours a great *sf-*
parity. True, 1. For *varietie of gifts and graces*
 of the spirit. A maine difference, as much as betwē
 ἀγιοι eccles and ἀγιοι ἐκκλησιας, 1 *Cor.* 12. 8. their know-
 ledge for the most part *infused by speciall Revelation*,
 ours *acquired with much study and industry*.

1 *Cor.* 12. 8.

2. In respect of the *honour and reverence* which
 their *Clergy and flocke* performed to them. A great
 difference; ye see *Saint Paul* describes it. 1. *Thef.* 5. to
 be ὑπερπερισσεύον more then a *superabundant aw*
 and *love*.

1 *Cor.* 5. 13.

For *maintenance* they and we somewhat sembla-
 ble, theirs impeached by *persecution*, ours exhausted
 by *Sacrilege*.

Safe Temper.
 anno 1716.

It is a pretie obseruation (though a sharp one)
 which a *Romish* writer of the *Church* story long since
 made, that the word *Conscientia* hath had very ill
 lucke, in the *Church of Christ*, it could neuer yet be
 at once in full *Syllables*; in the *Apostles* time, when
 there was *Con* and *Sci*, a *deuent* and a *learned Clergy*,
 then *enti* was defectiue, they had the *indament* of the
 Spirit, but no *inliment* of possessions: After wards
 when there was *Con* and *Enri*, *arclit* (yea a
superstitious) and a very *rich Clergy*, then *Sci* was
 failing, they were not then the *learnedest men*: And
 in my time (saith he) *Con* and *Sci* are both gon,

and

Two prerogatives of Bishops above Presbyters.

and (like *Philæmenes* in *Platarch*, which had neither head nor secte, but whole bellie) they be all *Entia*, they haue all the *Honours*, all the *Manners* and all the *fat* of the land: But with vs againe it is come round, for now that we haue *Con* and *Sci*, a *learned* (God be thanked) and a *religious* Clergy, the *Entia* are gone, our maintenance is imbeaseled, our honors enured: yea, euen that poore *Ens & Vnum* which by *Gods* and the *Kinges* fauour we enioy, was of late cast whole into the *Kings* mercy, as if they would haue made vs *Non-Entes*. But the *authoritie* and *preheminance* ouer the *Clergie*, is all o'e in them and vs, they receiuing it from the *Apostles*, and wee deriuing it from *them*: which is manifest in two principall things, wherein the *Bishops* then, and we now, are *Superior* vnto the other *Clergy* which for your better memorie may be reduced to two words each very like to other, τὸ ἐπιτιμία & ἡ ἐπιτιμία.

Plur. in Philo.
px.

First, *Collation of Rewardes*, which *Saint Paul* calleth *Ordination*, *Tit. 1. 5.* (the highest honor that a *Bishop* can reward a *Scholler* of desert withall, to make him a *Priest* of the *High God*.)

Tit. 1. 5.

Secondly, *Iudiciall Censure*, in their *Consistorie* and *Visitation*, not of the *Flocke* onely, but of the *Pastors* also: both which *Iurisdictions*, *Distributine* and *Correctiue* the *Apostles* kept vnto themselves, till they appointed *Bishops* either *Substitutes* in their absence; or *Succesors* after their death. In the *Church of Thessalonica*, where there were many *κονιστῆς & γενεσάρχαι* both *Preachers* & *Gouernours*; yet saith *Saint Paul*, If any man obey not our sayings, note him by a letter, and

1. Thes. 5. 12.
2. Thes. 3. 14.

Ordination and censure proper to Bishops onely.

1 Cor. 4. vlt.

shall I come vnto you with a Rod? saith he to the Corinthians, which Church had many Presbyters; there is the Censure reserued. For the other, Philip though full of the holy Ghost and of power, hauing preached and conuerted many in Samaria, yet had no authoritie to lay hands vpon any, but the Apostles were saine to send, from Hierusalem. Peter and Iohn to doe that office, there is Imposition of hands reserued: both these they conueyed vnto Bishops.

Ag. 8.

1 Tim. 5. 22.

Tit. 1. 5.

First, for *Ordination* by *laying on of hands*, in this Church of Ephesus, there were many Presbyters long before *Timothie* was appointed their Bishop, yet Saint Paul sent him of purpose to *Impose hands*. 1 Tim. 5. 22. and for that intent also he left *Titus* in Creta. Neither would the Church of Christ succeeding admit any other but Bishops to that businesse, as not iustificable for the Presbyters, either by Reason, example, or Scripture.

Heb. 7. 7.

First for Reason, it is a rule which admits no contradiction, saith the Apostle, that he which *blesseth*, should bee greater then he which is *blest*, (taking it for the *benediction* which is *ex auctoritate* not *deuotione*, for the *subject* may *blesse* the Prince, & man *blesseth* God in heartie deuotion, but the *blessing* of authoritie comes from the greater, as *honour* is in him that *confers* it, not in him that takes it. And this is Saint Ambrose his reason.

Ambros. in. 1 Tim. 3.

Secondly, for example, not one to bee shewed through the whole storie Ecclesiasticall, that any besides a Bishop did it. If some one of the inferior ranke presumed to doe it, his Act was reuerfed by the

Church

Imposition of hands proper to Bishops only.

Church for vnlawfull (as in the case of *Colluthus*, a Presbyter of *Alexandria*, whereof *Athanasius* and *Epiphanius* do both make mention, who took vpon him to giue orders, for which both himselfe was censured and what hee did was reuoked, and they receiued as meere *Lay-men*, (and no otherwise) vnto the communiō, whom he had ordered,

Thirdly, For *scripture*, there is none, either of *Holie men*, or of the *Holy-Ghost*, not *holy-men*, for all the *Fathers* *ὁμοθυμαδον* with one consent do contradict it. *Chrysostome* vpon the *1. Tim. 3.* and *4. Theodoret* vpon the same places. *Occumenius* vpon *1. Tim. 5.* *Ambrose* is peremptory, that it is neither *Fas* nor *Ius*, consonant neither with *Gods* nor *mans* law, that any besides a *Bishop* should do it. Yea, *Hierom* himselfe who setteth a *Presbyter* like him in *Sophocle* *ἑν' ἀρχὴν δακτύλων* & aduanceth him as high as he can to make him go *aquis ceruicibus* with a *Bishop*, yet takes him this one peg downe, *Excepta Ordinatione, what is it* saith he, *that a Bishop doth which a Presbyter may not do, sauing Ordination?* No *scripture* of the *Holy-ghost*, either *analogically* by consequent or *directly* by precept: For *analogie*, none but the *Apostles* did it, or might do it, (as before you heard) *not directly*, for to what *Presbyter* was the authority committed as a *Presbyter*? vnto *Timothy* a *Bishop* of *Ephesus* it was said (*lay hands hastily on no man*) And to *Titus* a *Bishop* of *Creta* I haue left thee here to ordaine *presbyters*.

But to each of these there is an *objection*, First for *example*, that of *Ananias* *Act. 9.* who being neither *Apostle*, nor *Bishop*, onely a *disciple*, laide his hands vpon

Athanas. Apol.
2 in literis Pres.
Marit.
Epiphan.
Harcl. 69.

Chrysost.
Theodoret.
Occumen.
Ambros.
vbi supra.
Hieron. ad
Eugr.
Alex Hagel.

1. Tim. 5. 21.

Tit. 1. 5.

Act. 9.

Paul

Imposition of handes proper to Bishops onely:

verse. 12.

1. Tim. 4. 14.

Hierom in Esa.

2. Tim. 1. 6.

Paul, and had a *commission* for it. True, but they were *Manus curatorie*, not *confirmatorie*, as appeareth verse 12. to restore his *sight*, not to giue him his *function*. Els should he haue beene first actually consecrated an *Apostle* of *Christ*, before hee had beene baptised into *Christ*, which was *Psal. 18*. Secondly for *scripture*, *Saint Pauls* precept seemes to imply a practise of consecration by the *Presbyterie*, in those wordes (*neglect not the grace which is in thee, and was given thee* [*cum impositione manuum presbyteris*]) faire colours in show, but they will not hold. Shall the *Fathers* be iudges? They al, with one consent, interpret the *Presbyterie* by the *Bralacy*, that is by the *Bishops*, for they onely (say the *Fathers*) may doe it. Shall *moderne* writers, and the best of them *Maister Calvin* (*presbyteris*) nor the *Colledge*, saith hee, is here meant, (for the *Bishops* had then and after a *colledge* of *priesies* to assist them in their sacred businesse, which *Saint Hierom* calleth (*Senatum ecclesie*) but the office, as it *Paul* shoulde haue said (*neglect not the grace which was given thee, when by imposition of handes thou wert made presbyter*) which interpretation he borrowes from *Saint Chrysost*. Shall *Saint Paul* himselfe determine it? In the second *Tim* 1. 6. (*Stirre up* saith he *the grace which is in thee by the laying on of My hands*) So that either *Saint Paul* was himselfe that whole *Presbyter* ū, as hauing in him (being an *Apostle*, which *Bishops* also haue) all the *functions* *Ecclesiastical*, as the *Philosopher* (speaks of *anima rationalis*, that it hath in it all the inferior faculties both *sensitive* and *vegetative*. Or at least he was *principal* in the action, & without him it might not be done. Which

were

Imposition of handes proper to Bishops onely.

were it so, (yet *Maſter Calvin* ſtands reſolute that *S. Paul* alone did it) it preuentes a third obiection taken out of the 4. *Carthaginian Councell*, where there is a *Canon* that when a *Biſhop* laies handes to giue *Orders*, all the *prieſtes* preſent do withall lay their handes *iuxta manum Episcopii*. True, Firſt (*iuxta manum*) ſo that the *Biſhops* hand muſt neceſſarily and firſt be on. Secondly there is n ſcripture a twoſould *χειροτομία* or ſtretching forth of the hand, the firſt, extended to cōſecrate and bleſſe. So did the *ariarchs* and *prieſtes* in the old teſtament: our *Sauour* and his *Apoſtles* in the new. The other, ſtretched out, *ad teſtimonium*, for a *uiſneſſe* and *aſſent*. The *Biſhops* hand is the firſt, for that *bleſſeth* and *cōſecrateth*, the *pre byters* aſſiſting do with their handes *teſiſe* and *aproue* what hee doth. How will that appeare? *demonſtratiuely*, becauſe if there were an error in the *ordination*, as that a man, either inſufficient for learning or ſcandalous for life, or otherwiſe Canonically impeached, were admitted into *Orders*, the *Biſhop* only was cenſured, the aſſiſting *preſbyters* neuer called in queſtion: whereof the ex-amples are infinite, and therefore the *diuines* haue very well obſerued out of that place, 1. Tim. 5. 22. (*lay handes haſtily on no man*) that the *Biſhop* as hee hath *manū porrigendā* he only hath authority to *impoſe hāds*, ſo he hath alſo *manū corrigendam* (if as *S. Baſil* ſpeaketh) he hath *χειρὶς ἰσχυρῆς* handes too *haſty* and *eaſy* for admittance into *orders* without triall and teſtimony, his hand onely is to bee corrected. For *ὁ κριτὴρ* it is *thou Timothy* (not the *Preſbyters*) that communicateſt with their ſinne whom *thou* ſo admiſteſt. So then

Caluin.
uſtu. lib. 4. c. 3.

rod. 29. 1.

1. Tim. 5. 22.

Imposition of hands proper to Bishops only.

Box in Act. and
Monument.

Gal. 2. 9.

Act. 13. 2.

since neither the error was imputed vnto the Clergie assistant nor the *Censure* inflicted vpon them, the conclusion is found, therefore the authoritie not committed vnto them. Whereupon some, because if they grante *Imposition of handes*; they see a *superioritie* must needes follow, haue therefore done as it is recorded of a *Painter* in the time of *Queene Mary*, who hauing drawne *King Henry* the 8. against the *Queenes* coming through the *Citty* in *Triumph*, with a *Bible* in his hand beeing checked by a great *Counsailor* of *State*, and willed to wipe it out, because he would be sure to leaue no part of the booke visible, hee wiped out *Bible* & hand withall so they, with the *superiority* haue remoued also the *Ceremony*, in somuch that in some *Churches*, as it is well knowne to your *Majesty* when they admit any into *Orders* they shake hands with them, as bidding them welcome into their company, grounding it vpon a Text of *Scripture* (to say no more) wrongfully interpreted *Gal. 2. 9.* where it is said that the 2. chiefe *Apostles* gaue vnto *Paul* and *Barnabas*, *dextras societatis*, the right hands of fellowship, as if they at that time had either giuen or confirmed vnto them their function. Where, as the truth is, that the *Apostles* finding the doctrine of *Paul* and *Barnabas* to bee all one with theirs, and also their preaching very effectuell in conuerring many to the faith, ther-vpon they entred a *Couenant* that *Paul* and *Barnabas* should take the charge of the *Gentiles*, and they themselves would be *Apostles* of the *Circumcision*, and vpon this they strooke handes But *Paul* and *Barnabas* *Act. 13. 2.* receiued also imposition of handes at *Antioch*:

If

The Apostles reserved the Episcopal authority.

It before they came to the Apostles, (as some thinke) then this shaking of handes (be it for ordination) was superfluous: It after as others more probably coniecture then were this defectiue. The truth is that the Apostle Paul receiued not his function by handes either imposed or strooken, but by especiall reuelation, Gal. 1. 2. The handes imposed Act. 13. were commendatiue, the right handes strooken Gal. 1. were stipulative, and therefore no meane Presbyterial. The Professors of Boem with Imposition of handes in consecration to be retained, as signifying 4. thinges fit for a Minister, for some of them will haue Ceremonies to bee significant: And so much shall serue for the first part. We come now to the second that is to *Correctiue iurisdiction*, which Saint Paul to Titus 1. 4. in one worde calleth *indispositiv* a setting of things to rights. *Correction iudicial* is either *Correctiue* or *Coactiue*, either restraining, where there is too much forwardnes, or inforcing where there is a slacknes, this the *Rod*, that the *sword* Apostolical. *Veniam ad vos in virga*? 1. Cor. 4. there is the *Rod*. *vinam abscondantur qui perturbant vos*, there is the *sword* Apostolique, Gal. 5. 12. Both these the Apostles kept in their owne handes; as will appeare, for example, in the Church of Corinth, where there were many excellent *Preachers*, *Presbyters*, of eminent gifts, yet none of them could proceede against the *incestuous offender*, before they had receiued a *Commission* from S. Paul, who beeing offended that they had no sooner informed him, *Iam iudicam* (saith hee) as soone as he heard it [I haue already decreed to deliuer him to Satan] He did not say decreed that you shall de-

Tit. 1. 4.

1. Cor. 4. 26.

Gal. 5. 12.

1. Cor. 5.

Corrective iurisdiction proper to Bishops onely.

liuer him : and therefore willett them in the n. m. of
Christ and his spirit (that his *authoritie*) being with the
to execute that his decree, and deliuer him vp, whe-
ther, by *excommunication* or *corporall infliction*, is not to
this purpose. But where they placed *Bishops* vnto the
they transmitted the same *preeminence*. Against an *el-*
der receiue no accusation, saith Saint Paul to *Timothy*,
he saith not against a *Co-Presbyter*, as his equal, but he
speaketh vnto *Timothy* a *Bishop* as a *Iudge* of *Presbyters*
saith *Epiphani*. In particular, if any of the *Clergie*, do *επι-*
τιμωσαι, preach any other doctrine than that which
is sound, *prohibe*, command him not to do it. If any of
them do preach prophanely or babblingly, *Cohibe*, re-
straine him, that their doctrine spread not to further
hurt. If *Timothy* might not thus *censure alone* (which
is the opinion of some) without the consent of the
bench, what needed that dreadful charge vnto him 1.
Tim. 5. 21. I charge thee before God, Christ Iesus, & his e-
lect Angels that thou proceede in this order, without *preiud-*
ice or *partialitie* (the 2. cut-throtes of al vpriht pro-
ceedings.) For had hee bin to sit in the *Consistory*; on-
ly to cap voices, himselfe hauing no *Negative*, scarce a
casting voice, allotted him, what feare might bee either
of his *preiudice* to the cause, or *partiality* to the accused,
sithence that, as in *Arithmetike*, the number of voi-
ces do there ouer sway, and not the waight of reason.
Again of al *Presbyters* is expected the ability, & to ech
of the committed the *authoritie* *τις ἀρχὴ καὶ ἐξουσία*
to *censure* *gaine-saiers*, but with force of argument,
not in place of *iudgement*. For vnto *Titus* alone, a *Bi-*
shop, was that *ἐκκλησιαστικὴ ἀρχὴ* that *uniuersal authoritie* *Tit.*

Corrective iurisdiction &c.

2.15. commended, both for *pulpit & Consistory*, [for I have left thee at Creta to redresse things amisse] saith the Apostle vnto him Tit. 1. 5. For particulars if any preach otherwise then becomes him *σεῖ τιμωρεῖσθαι* it is thy duty to put him to silence Tit. 1. 10. And *ἐλαγχα ἀποτρέψας* reprove some of them sharply, a. the word signifieth, euē with cutting them short, that their vsound doctrine infect no further. And againe, if an *Heresique*, after the first and second admonition recant not *παραιτῶ αὐτόν* voyde him, that is excommunicate him, Tit. 3. 10. To say this authority was committed vnto either of them as *Euangelists*

First, that is but a coniecture, for there is as good prooffe that *Timothie* was an *Apostle* as that he wa. an *Euangelist*; for he that sayde vnto him, 2. Tim. 4. 5. *Fac opus Euangelistæ*, Doe the worke of an *Euangelist*, (which is the ground of that gift) the same sayd also of him, 1. Cor. 16. 10. *Operatur opus Domini sicut ego*, Hee worke the Lords worke euē as I; And we all know Saint *Paul* was an *Apostle*.

Secondly, the worke of an *Euangelist* ceased with the function, as beeing but temporarie and personall, but these things which Saint *Paul* inioynes to *Timothie*, as a *Bishop*, must remaine in the Church government, to perpetuall succession. For so the *Apostle*, 1. Tim 6. 17. chargeth him before God and his sonne *Christ* that hee keepe these *Inuictions* without slayne, or changing, ill the comming of our Lord *Iesus Christ*. Which *Timothie* could not performe in his own persō, who (as the *Apostle* knew) could not liue so long: therefore as S. *Ambrose* well obserueth, it is spoken to *Timothie*

Tit. 2. 15.

Tit. 1. 5.

Ibid. ver. 10.

Tit. 3. 10.

2. Tim. 4. 5.

1. Cor. 16. 10.

1. Tim 6. 17.

Ambrose in 1
Iur. cap. 6.

Imparity of functions and degrees.

Mat. 24. 45.

1. Cor. 4. 1.

1. Pet. 5. 1.

this a *Bishop*, as a precept for those that should succeed him in the same function, much lesse were they imposed vpon him as a *Presbyter*; for though the names in Scripture be often confounded, yet the functions are distinct. For in the 24. of *Matthew*, Verse 45. hee that was appointed *Rector super familiam*, *Steward of the household*: vnder the chief Lord, was in the 49. verse called *quodam* a fellow *seruant* with the rest of the Meany: all seruants vnder one Lorde, but yet some superior to other in *Office*. In the *Ciuile* State, being more familiar vnto you, this distinction will be more apparant. For the stile of *Baron* is a title belonging to men of great *Honor*, and of noble birth, but yet communicable to men scarce of meane *Worship*, Yea, euen in that *honorable* rank, both *Earles*, and *Lords* are called *Barons*, yet their places and Dignities *unequall*: euery *Earle* being a *Baron*, but euery *Baron* not an *Earle*. So in this case, both *Bishops* and *Priestles*, in respect of that generall seruice to our Lord, the *Dispensation of his word and mysteries*, are all *Presbyters* and fellow-*Presbyters*, but the stiles being communicable the tearmes are not conuertible, for euery *Bishop* is a *Presbyter*, but euery *Presbyter* is not a *Bishop*. For *S. Peter* calleth himselfe a *Presbyter*. 1. *Pet.* 5. 1. and yet he was an *Apostle*, the communitive of names confound not the offices. Neither shal we euer read, that any of those things inioyned by *Paul* to *Timothie*, were committed to *Presbyters*, either to a singular person, or to a whole *Colledge*, where there was not a *Bishop*. Wherevpon the very same authoritie, both of *Ordination* and *Iurisdiction*

on,

Corrective Iurisdiction proper to Bishops onely.

on, the Churches succeeding reserved to their Bishops onely. I marvaile, saith Hierom, that the Bishop of the Diocesse wherein Vigilantius is a Presbyter doth not crush that unprofitable vessell with his Apostolique rod. And it is thy humilitie, saith Saint Cyprian to Rogatianus a Bishop, that thou wouldest complaine to me of the contumelie offered vnto thee by a Deacon, whereas thou mightest *pro Episcopatus tui vigore & Cathedra autoritate*, that is, through the strength of thine office, as thou art a Bishop, and the authoritie of thy Chayre, haue power sufficient to reuenge thy selfe on him: And therefore willet him that if the Deacon doe still persist in that his malipericariage, he should either *Deponere, or abstinere*, Depose him from his Ministerie, or suspend him at his pleasure. And thus much of the Superioritie of Bishops ouer their Clergie: the nature whereof, what it is you see.

Wee must nowe come to examine the authoritie, whereon it is grounded, and that is, in these wordes, *Spiritus sanctus*, the Holy Ghost. For his authoritie runs through all the partes, as in the beginning I told you. Of his immediate disignment, of any to the place, we speake not yet, though some refferre the calling of *Timothie*, to his Bishopricke, vpon those words, [*per Prophetiam*] thereunto. *Oecumenius* vpon that place, infers that generall conclusion, that Bishops were not made *ex' s'ny pell-mell*, at all aduentures, but by the Commandement of the Holy Ghost; wee speake of their appointment, by men indued with the Holy spirit from aboue, that is, the Apostles, (for euery ordinance Apostolick, wee take to be the acti-

Hierom. ad
Riparium.

Cyprian. ad
Rogat.

1. Tim. 1. 18.
Oecumen. ibid

Luc. 24. 49.

The antiquitie of the Episcopall function.

Ad tract. de
diuersis grad.
cap. 27.

August. de
bapt. contra
Donat. ca. 24.
lib. 4.

Hier. ad Euag.

Can. post.
vbiq.
Nicen. Con:
4.
Can. 6. &c.
7.

Numb. 11. 29

Numb. 16. 3.

on of the *Holy Ghost*) In triall whereof we will fol-
low M. Beza. Surely, saith he, *Si ab ipsis Apostolis pro-*
fecta esset &c. If I could finde this superioritie of a Bishop
ouer the rest of his Clergie, to haue proceeded from the A-
postles, I would not feare to attribute it *Divina in soli-*
dum dispositioni, Wholly and fully to the diuine Instituti-
on; Let vs then ioyne that issue. Saint *Augustine*. shall
beginne. *That which the whole Church retaineth, and*
no Councell hath first decreed, and was neuer altered, must
be beleued to be an Apostolicall ordinance. Now for this
particular, Saint *Hierom* himselfe cōfesseth, that not
one Church onely, but the whole world decreed the
superioritie of Bishops, *Vt unus ceteris superponeretur.*
As for a Councell that first erected it, there is none.
The Canons, which for the antiquitie of them, are
called *Apostolorum Canones*, distinguish the .i. Degrees
as we now haue them. The *Nicen Councell*, which is
the first generall we haue in print extant, reckoneth
them in the same order, with the same prerogatiues,
and establissheth them to be continued according to
the ancient and former custome, with this short A-
phorisme, *τα ἀρχαία κρείττω.* For alteration there was
none for 1500. yeeres together; vntill young *Iosua*
his emulation, enuying that some had the *Key of*
Knowledge, more then other, [*Enuieest thou for my*
sake?] ioyned with *Corah* his repining, that some
had the *Key of power and Iurisdiction* aboue others:
[*You take too much vpon you, Moses and Aaron.*] Ifay,
not for 1500. yeeres did any Church alter that Go-
uernment or opinion: perhaps a pedling Heretique
or two, *Thebais* in the Church of *Ierusalem*, and *Ac-*

The antiquitie of the Episcopall function.

rius else-where, fancied vnto themselves a *Paritie*, but their ground was *Malecontentment*, as *Eusebius*, and *Epiphanius* both witnes, because they could not be made *Bishops*, which they earnestly affected. *Egesippus* the ancientst *Historian* cited by *Eusebius* hath branded *Thebulis*, with a marke that will not out, while there are bookes extant, viz. That the *Church of Ierusalem*, remained no way infected with error in so much that she was by men stiled a *Virgin*: the first that corrupted her was *Thebulis*, because he was not made *Bishop*: So that by Saint *Augustines* inference, the *Institution* is *Apostolicall*, and therfore by M. *Beza* his concesson, *Diuine*. But this is perhaps but an oblique and indirect prooffe.

Surely, we are no *Arcaians*, to fetch our *Pedegree* from beyond the Moone: shall *Histories* of fact, or Testimonies of the auncient, be our *Heraldes* for record? *Eusebius*, the most auncient of the *Historiographers*, that wee haue, for 300. yeeres succession nameth the persons and calculateth the times of the *Bishops* of foure principall *Churches* of the worlde *Ierusalem*, *Antioch*, *Rome*, and *Alexandria*; *Socrates*, and *Theodoret* the rest, who lineally succeeded the *Apostles* in those *Sees*, vntill the *Councell of Nice*, who with 314. *Bishops* more subscribed vnto that *Generall Councill*. And that which *Eusebius* witnesseth of those foure, the same doth *Irenaeus*, more auncient then hee, by almost two hundred yeeres, iustifie to bee the case of all the *Churches* in the world, that the *Bishops* the governing, could deriue their succession from them, to whom the *Apostles* by

Epiphanius. h. 2. c. 22.
75.
Euseb. apud
Euseb. lib. 4.
cap. 22.

Euseb. hist.
Eccl. 4. c. 22.

Socras.
Theodoret.

Irenaeus lib. 4. c. 22.
63.

The antiquitie of the Episcopall function.

August. ep. 42.

Tertul. de pre-
script.

hand, deliuered the saide Churches, to gouerne in e-
uery place. Which certeine successiue propagati-
on, Saint *Augustine* maketh the maine roote of
Christian societie: and *Tertullian*, the maine prooffe
of true doctrine. And heere if I would seeme am-
bitious, in heaping Authors, I might goe downe-
ward from *Irenaeus*, through the whole course of
the Fathers, delineating this succession, and there-
by trouble rather your patience; then mine owne
memorie.

Pag. 145. in
resp. ad Sarav.

The best course therefore to determine this que-
stion, in this short time allotted mee, will bee, as I
think, if we make him the *Umpire*, who they make our
Accuser, that is S. *Hierom*, whom Master *Beza*, with
others doe principally relie vpon. *Nam cui notior?*
For who, saith *Beza*, was better acquainted with the Hi-
storie of the age succeeding the Apostles, then *Hierom*?
Yes surely, a dozen more in print, of as great note
and truth, as hee; who all concord the Succession,
and Superioritie of Bishops, to bee Apostolicall. But
what sayth *Hierom*?

Hier. ad euangr.

First, hee will haue the same, *Excelsiorem gradum*,
of Bishops ouer the Clergie, to beginne in *Alexan-
dria*, a *Marco Euangelista*: After S. *Marke the Euan-
gelist* (for they would make the preposition to bee
exclusiue) as if in Saint *Markes* time, neither that
Prelacie was heard of, nor then els-where, but in
the Church of *Alexandria* onely. Well, could Bi-
shops goe no higher for their Superioritie, they need
not bee ashamed of their Progenie: for Saint
Marke dyed, and *Annius* presently succeeded

Euseb. lib. cap.
24.

him,

S. Hieroms first obiection answered.

him, fixe yeeres before the death of either Saint Peter, or Saint Paul: thirtie five yeeres before the death of Saint James the Apostle: fortie five yeeres before Simon Cleophas, who was one of our Lordes disciples, of whom we reade, Luke 24. Who was Bishop of Ierusalem after Saint James: and therefore made Bishop, because hee was our Lordes kinsman, as Eusebius witnesseth. So, that this Superioritie, (though it began, as they say, in the next Successor to Saint Marke) was extant in the Church, these Apostles viventibus, videntibus, approbantibus; living, seeing, approving it: (for silence argues, if not an approbation, yet no dislike) But Hierom confesseth, that Saint Marke himselfe, the interpreter of Saint Peter, (for the Gospel, which beareth Saint Markes name, hee receiued from Saint Peters owne mouth, as some write) was the first Bishop of Alexandria. And were there Bishoppes onely in Alexandria? No, for Hierom also witnesseth that James the iust, our Lordes brother, was the first Bishop of Ierusalem, and so ordayned by the Apostles, presently after our Lordes passion: yea, Bishops doubtlesse, but not Superiors, ouer their brethren before that time which was after Saint Marke. Ignatius, who as Hierom himselfe recordeth, conuer- ted with the Apostles, and saw Christ in the flesh (by good likely-hood, as some thinke, one of those five hundred brethren, of whom Saint Paul, 1. Cor. 15. 6. speaketh) Or, rather, as Ignatius of himselfe witnesseth, euen then, when Christ layde to his Disci- ples, Handle mee and see, for a spirit hath not flesh

Luke 24.

Euseb. li. 4. ca. 22.

Hieron. pro-
cem. in Euang.
Matthei.
Hieron. de
scriptor. Eccles.
in Iacobi.

Hieron. in
Ignatio.

1. Cor. 15. 6.
Ignar. ad
Smym.

The antiquitie of the Episcopall function.

Ignat. ad
Antioch.

Idē ad Trall.

Ignat. ad
Antiochen.
Idem ad Sar.

Euseb. lib. 3.
cap. 23.

Et bones &c. Luke 24. 9. The second Bishop of *Antioch*, after Saint Peter, writeth to the *Antiochians*, for amongst them hee was a *Presbyter*, to remember *Euodius* their Bishop, who first receiued from the *Apostels*, τὴν ἡγεσίαν & ἐξουσίαν the *Pralacie*, and *Superioritie* aboue vs: for *Episcopus est sacerdotum Princeps*, saith the same *Father* els-where. And afterwarde, when himselfe came to bee Bishop of the same *Church* (beeing caryed to *Rome* to bee martyred for his profession) hee writeth vnto the *Pastors*, and *Clergie* of *Antioch*, that they would be diligent in feeding the *Flocke*, committed vnto them, vntill God did shewe vnto them, τὸν μέλλοντα ἀρχιεπίσκοπον αὐτῶν, him that should rule over them, after his death. But in his *Epistles*, ad *Sarsenses*, inioyning in particular each order his subiection: *Presbyters*, be obedient to your Bishop; *Deacons*, be subiect to your *Presbyters*: and *Lay-men* to all. His conclusion is very patheticall, *My soule for theirs, who obserue this order, the Lord will be alwayes with the*. This was blessed *Ignatius*, to whom our *Sauour* appeared, and spake in the flesh. And *Clemens* of *Alexandria*, in a *Storie* that hee rehearseth of *S. Iohn*, reporteth that the said *Aposle*, after his returne from *Pathmos*, in some places where he came, made *Bishops*, and chose into the *Clergie*, such as the *Holy-Ghost* thought fit: and vpon occasion of a yong man, of whom he tooke especial liking, turned vnto a Bishop, who was, as the story speareth, ὁ ἐν αὐτοῖς καθίστης Superior, or set over them all, committed the youth to his Custodie: which Bishop after his returne, he called *Caput illius Ecclesia*, the head of that

Church.

Saint Hierom's second obiection answered.

Church. Yea Hierom himself acknowledgeth, that vnles
to the Bishop there be giuen *Exors quodam & ab omni-*
bus eminent potest as, an extraordinary & peccoles prehe-
minence about the rest, tot essent schismata, quot sacerdotes,
there wold be as many schismes as there are Presles. And
this shall serue for the first obiection out of Hierom. But
the second is that which they vrge most, for that see-
meth to strike home, namely, that this *Majoritie* of
Bishops came rather *ex consuetudine Ecclesie*, by the
Churches custome, *quam dominica dispositionis veritate*,
then by the truth of the Lordes ordinance. Some, I know
both Papists and Protestants, are so angry with Hierom
for this, that they ranke him with Acrius in the num-
ber of rank Heretikes, as maintaining, by this speech,
the Parity of ministers; A wrong to that Father
doubtles. For what Church meant he to whose cu-
stome he ascribed it, the church in the Apostles times
or after? if in the Apostles times, shall we thinke S.
Hierom wold fasten vpon them such a crime, as that
they would erect such an office contrarie or not con-
sonant vnto their Maisters prescript? And yet it is
certaine hee meant of that Church, for in the same
place shewing what occasioned this Prebeminence
of one about the rest, he saith it began when the Di-
vell made that faction in the church, that one wold
say I am of Paul, and another I am of Apollos, a shirde I
am of Cephas, and an other I am of Christ, and this was
as appeareth 1. Cor. 1. in the time and prime of the A-
postles. Yea indeede, Hierom is direct, that the sup-
pressing of schismes occasioned the first sourse and
erection of Bishops as the best remedy against them.

Hieron. aduers.
ucifer.

Hierom. in Tit. 1.

Hieron. ibid.

1. Cor. 1.

Bishops the onely suppressour of Schismes.

And when were *schismes* more rife then in the *Apostles* times? There is no *Church* to whom *Saint Paul* writeth an epistle but he complains of them. Where, by the way, two thinges wee may obserue here-
hence by this occasion of *Saint Hieroms* speech. First that of *Saint Cyprian*, that this maligning the superiority of *Bishops* is an infallible note of *Schismatikes*. For as you might know, that *Demetrius* and his fellow *Goldsmiths*, by raising a tumult against *Paule* were *Dianaes tradesmen*, because they foresaw if *Christ* were preached, downe must *Diana*, and withal their gaine: so may wee descrie who are inclined to *Faction* by their spurning against this superiority, because if *Bishops* bee raised, their *Schismes* must bee scattered. Secondly, if aduancing of *Bishops* bee the suppressing of *Schismes* (as their owne author affirmeth) and *Saint Paul* prophesieth 1. Cor. 11. *Oportet hareses esse, that there must and will be heresies and Schismes* while the world standeth, then surely, it be-
houeth your *Maiestie* (to whome the care of *Church* and *kingdome* is committed) if you will haue *Schismes* abandoned, to maintaine and continue this go-
vernment *Episcopall*: vnlesse, as it pleased you to write to your most noble sonne, you wil retaine *facti-
ons* in your kingdome, as *Socrates* did his wife *Zan-
tippe*, to try your owne patience, and the *Churches* constancie. But to answer the point, if this *superioritie* came by a *custome* in the *Apostles* times, and they, wee must thinke, did nothing derogatorie to their *Masters* precept, why then should *Hierom* say it came not by the truth of the *Lords ordinance*? *Cleuiens*

Alexandrinus

Cyp. ad Ro-
gat.

AG. 1. 9.

1. Cor. 11.

Basili. de
Pa. 1. 1.

Saint Hierom answered.

Alexandrinus, by a pretty distinction vpon that place
 1. Cor. 3. [ye are Gods husbandry] giueth mee a good
 hint for a fit resolution. The Apostles, saith hee
 manured the Church with a double tillage: there
 was *γραφία ἔγγραφος* & *ἄγραφος*, the first, that of the *Euan.*
 Iohn. 20. *Hæ scripta sunt*, direct written precepts which
 our Lord had left them: the other, which Saint Paul
 1. Cor. 11. calleth *ἡ ἀτάκτις*, things *unwriten* which they
 either did, or spake as the times occasioned, and the
holy Ghost directed. If any thinke that this maketh
 way to Popish traditions, *unwritten verities*, It is no o-
 ther then Saint Pauls owne distinction of *Præceptum*
 and *Concilium* out of his owne practise. 1. Cor. 7. 6.
 that hee spake some things by *permission*, some things
 by *precept*. This speake I, saith hee againe Verse 12. *not*
the Lord, did Paul utter any thing contrary, or not a-
 greeing to the Lorde his Masters doctrine? No, but
 perswading him selfe Verse fourtie, *that hee also had*
the spirit of God, though I haue, saith hee Verse 25.
no commandments from the Lorde yet I give this aduise.
 So meaneth S. Hierom, that this *Majority of Bishops*
 is that *γραφία ἄγραφος* that *unwritten husbandry* whereof
 Clemens speaketh, v^z that there is no written precept
 or expresse rule from Christ, but yet that it is an *Apo-*
stolicall tradition, and grew to be a custome euen then
 in all Churches, for so Irenæus long before him calleth
 it *Traditionē Apostolicā toti mundo manifestā*. Neither
 doth this obiection out of Hierom make more against
 the Priority of Bishops then against the obseruing
 of the Lordes day, wherof that speech of Saint Hierom

1. Cor. 3.

Iohn. 20.

1. Cor. 11. 2. 4.

1. Cor 7. 6.

Psalme 12.

verse 40.

verse 25.

Irenæ.

may

Episcopall function an Apostolicall ordinance.

may be as well, yea more truely verified, that it is rather *ex consuetudine Ecclesiae quam Dominica dispositionis veritate*. That the *seuenth* day shou'de bee kept holy there is expresse scripture both afore the lawe vpon the Creation, and in the lawe at the fourth cominament, but where is there any place either in the Gospels that our *Sauour* comanded, or in the *Acts* and *Epistles* that the *Aposiles* ordained the alteration of *Sabaturn in Dominicā*, the first day to be sanctified for the *seuenth*? In the first of the *Reuelation* it is once named and called *Dies Dominicus*, which by all testimony was not the *seuenth* day, and so in theould testamēt there is a day which *David* so intitlēt, *hic est dies* This is the *Lords* day, *he hath made it, we will reioice and be glad in it*, and that by all assurance was not the *Sabboth*. The truth^e therefore is, that the *Church* finding the obseruation, but not the first ordinance thereof, continued it to be kept, and accounted it as an *Apostolicall institution*. And the very same is the true sense of *S. Hieroms* speech in this point of *pralacy*, sauing that the placing of *Bishops* is more apparant in the epistles to *Timothie* and *Titus*: Otherwise hee shoulde much haue forgot himselfe, for in his epistle to *Marcellus* confuting or rather contemning the errors of *Montanus*, this he puts for one. *With the*, saith he, *the Bishops are thrust into the third place, but with vs* (in the Christian orthodoxall Churches) *Apostolorum locum tenent Episcopi*, *The Bishops haue the Apostils room*, that is, *the first place*. Yea elf-where he acknowledgeth it to bee *Dominica dispositio*, *The Lordes own ordinance*, though indirectly & obliquely, & that out of the old te-

stament

Gen. 2.
Exod. 20.

Apo. 1.

Psalme. 118.

Ier. 6. ad Mar.

S. Hierom confeseth it to be Diuine.

stañēt. 1. allegorically out of Pl. 45. wherein the Church
of Christ is replestified in the person of Salomōs Queen:
vpō thole words, ver. 16. *Pro patribus nati ūt tibi fili;*
Let it not greene thee, saith S. Austen. that thou fect
not Peter & Paul, by whom thou wast begottē, for of
thine own brood, a fatherhood is grown vnto thee: In-
stead of fathers, chil. hē are borne vnto thee: *Quos cōstituit es*
principes super omnē terrā, that is, saith S. Hierō, The Gos-
pe. being spred through all quarters of the world, in them
Bishops are placd rulers of the Church. Secondly, by cōpa-
risōn, (wherein he plainly reue. l. th what hē meant
by thole wordes, the Custome of the Church: namely,
an Apostolike ordinance) *Vt Sciamus* saith he *Aposto-*
licus traditiones sumptas de veteri testamento &c. That
we may know how the Apostles grounded their
traditions, or ordinance vpon the old Testament, and
from thence fetcht their Modele, this is one parti-
cular, That which Aaron, his sonnes and Leuites were in
the Temple: the very same let Bishops, Presbyters, and
Deacōs challenge in the Church to thēselues. T is were
sufficiēt, if we should rest here: but neither S. Hierom,
nor they must so passe, as if it were not directly the
Lords owne institution. For *Spiritus sanctus*, not onely
by the Apostles, who had receiued him in great mea-
sure, but euen by Christ himselfe, who, Ioh. 3. was
indued with the spirit without measure, ordained this
Superioritie, if we will credite S. Hierom his ancients
by many yeeres, S. Cypri. *Let the Deacons remember,*
that Apostolos, id est. Episcopos Dominus ipse elegerit:
The Lord himselfe choose Apostles, that is Bishops; but the
Apostle after our Sauer his ascention, choose Deacons so

Aug. in Tr. 44.

Hieron. lib. 6.

Id. ad Iugr.

ch. 3.

Cypri. ad
Rogat.

Christs Institution of the Episcopall function.

Hieron. ad
Heliod.

Theodor. in
1 philip. 1.

Act. 1. 102
1 al. 109.

Hilar. in Math.

24.

Apoc. 2. 1. 23.

serue them at the Altar, &c. For, that the Apostles were Bishops, besides the rest of the Fathers, Hieron himselfe by allusion confeseth. *Non omnes Episcopi Episcopi sunt, All that are in the place, and carry the name of Bishops, are not Bishops* Attende vetrum, scd & Iulian considers; Looke vpon Peter, but withall behold Iudas. For they whom we now call Bishops, were then called Apostles, saith Theod. Yea, though they all were silent in that point, the Holy ghost will confirme it; who speaking of Matthis choise into Iudas his roome in expresse termes calleth *Apostolatum Episcopatum*, Actes 1. 20. τὸν Ἐπισκοπὸν αὐτοῦ ὁ ἅγιος πνεῦμα out of the Pla. 109. Let another take his Bishopship. Saint Hilary with many of the Fathers affirme, that our Sauiour in direct words appointed this *superioritie Episcopall* ouer their brethren, in that place and part of his last Sermon. Mit. 24. 45. *Who is a faithfull and wise seruant quem Dominus constituet [super familiam?] who the Lorde shall make ruler ouer his household?* But that, which is in the Apocalyps, is ἀναρχία admits no contradiction, where our Lord himselfe, willeth S. Iohn to write vnto the 7. Angels of the 7. Churches. Wherin 3. things are very worthy obseruatiō. First, he calleth them *Angels*, there is their *eminence*, both for dignitie, and integritie, Secondly, they had the tryall, both for proote, and reproote of their Clergie Apoc. 2. 2. [Thou hast examined them which professe themselves Apostles, and are not] there is their *pre-eminence for iurisdiction* ouer their brethren. Thirdly, the *perpetuities of their place during life*: Else, what need that threat, verie 5? *I will remo. ue thy Candlestick.* For
had

Caluin acknowledgeth as much. —

had he but staid a month, or a yeer, the Presbytery would haue turned him out of his socket, when his turne was expired. But as with M. Beza we begun, so will we cōclude al with M. Caluin, who directs vs, for the finding out of Church gouernment according to the diuine Institutio, vnto veterē Ecclesiā, the ancient Church, wherein we shall see, *Imaginē quandā, a certain representation thereof.* For howloeu, saith he, the Bishops of that time made some Canons exorbitant frō Scripture, yet with such caution, did they constitute their Discipline *vt facile videas nil il ferē hac parte habuisse a verbo Dei alienū: that it may easily appeare nothing therein almost to differ frō the writtē word.* For this paticular in hand, in the next Paragraph, he exēplieth the forme therof. Out of their nūber of Presbyters, Pastors, & Doctors in euery city, they chose one to be the chief, whō they entituled a Bishop, (for which he adds a realō) *Ne ex equalitate, vt fieri solet, dissidia nascerentur.* And lest you should think (as some do) this Bishop to be but a Parso of a Congregation, he proceedeth to tell vs, that to euery such citie attribut a erat certa regio, an whole territory or Country was annexed, the villages wherof, set their Pastors that fed them from the Cathedrall Church, or Colledge of Presbyters, whereof the Bishop was chiefe, and where he sate. A liuely Idea thereof still remaineth with vs in the Churches of the olde fundition. And this makes way to the partes ep-suing, namely, first [Posuis] their Cathedrall Seat: and Secondly [In quo] their Diocesan iurisdiction But I feare, I haue beene too troublesome already, and therefore will here stay my course.

Instit lib. 4. ca. 4
Sect. 1.

Sect. 2.

Catew.

God, for his great mercies sake, grant that
the wordes which haue beene spoken,
may turne to his glory, and our Instru-
ction in *Christ Iesu*, To whom
with the *Father*, and the
Holy Ghost, &c.

FINIS.



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